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which he announces he has found, he may prove to be the chief contributor to our knowledge of that good man since Thomas à Kempis wrote four hundred years ago and more.

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DIE BRÜDER ALFONSO UND JUAN DE VALDÉS. Zwei Lebensbilder aus der Geschichte der Reformation in Spanien und Italien. Von WILHELM SCHLATTER. Basel: R. Reich, 1901. Pp. v+244. M. 4.

THIS monograph on the twin brothers, Alfonso and Juan de Valdés, is based on careful study of the sources, and is a really valuable contribution to our knowledge of the reformatory movements in Spain and Italy during the Reformation. Alfonso was secretary to Charles V., and an enthusiastic and valued friend of Erasmus. He defended the sack of Rome as a judgment of God on the pope, lent his friendly mediation to Melancthon at the diet of Augsburg at a time when the friends of the cause were timid and few, but was repelled by Luther's quarrelsomeness and remained to the end a humanist and Erasmian.

His brother Juan idled away ten years of his youth with the romances of chivalry, but ended by becoming a religious teacher of remarkable spiritual elevation and power. He was a man of weak body, but of acute mind, a self-restrained, Christian gentleman, a writer of remarkable fertility, and an author of classic Spanish style. He wrote a treatise on his native tongue at a time when everybody was mad for Latin, and was the first, so far as we know, to translate the Bible into Spanish from the original. He wrote expositions of the Scriptures that are modern in their grammatical and historical method and their rejection of allegory, and also in their delicate psychological insight. He was a layman, a self-taught theologian, modern, too, in his distrust of dogma and his self-limitation to religious experience. He was the spiritual guide of cultured men, and of women like Julia Gonzaga and Vittoria Colonna, the inspirer of eminent preachers like Ochino, the moving spirit of the reformatory movement in Naples, which was nipped in the bud by the Inquisition. His early death probably saved him from rupture with the church or martyrdom.

The author gives us excellent summaries of his books and his teaching; he fails to trace the spiritual ancestry of Valdés. He was not a Lutheran. He was so little a Calvinist that Calvin and Beza united

with the Holy Office in destroying his chief work, the 110 Considerations. He has been charged with being an Anabaptist. Schlatter defends him against so grievous an accusation. But it is clear that he belongs to none of the doctrinal types of the Reformation, and that he does belong to that older evangelical school to which Tauler and the *Deutsche Theologie* belong, and by that fact he is more closely related to the Anabaptists than to the German or Swiss Reformers. I surmise that the author has missed the most interesting and important historical meaning of the man by his unwillingness to recognize that connection.

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PHILIPP MELANCHTHON: Ein Lebensbild. Von GEORG ELLINGER. Mit einem Bildnis Melanchthons. Berlin: Gaertner. 1902. Pp. xvi + 624.

A NEW life of Melanchthon may be justified either by the accumulation of new materials for it or by the desire to reach a circle of readers hitherto but little interested in the subject. Both these reasons have made their influence felt in the production of this book. Since the appearance of Schmidt's *Life and Writings of Melanchthon* in 1861, many pamphlets concerning him have been published, each containing some small discovery, and all together affording a rich gleanings. The memorial year 1897 was especially prolific of these brochures. Ellinger has made good use of them. He has been led to write also by the desire to extend the knowledge of Melanchthon among the German people, to many of whom he is little more than an honored name.

But this book is not adapted to the popular taste. Though "a hero of the Reformation," Melanchthon is not a popular hero. His quiet and uneventful life was one which no literary skill can make romantic to the world at large. But were it in itself more stirring and fascinating, Ellinger would not be read by many of the common people. For, first, his book is too bulky. And it is too bulky because it is diffuse. He seems to have supposed that condensation would make it difficult for ordinary readers, whereas few of them will have leisure for his prolixity. But, still further, his book lacks a dramatic element which he might have given it. In this respect it contrasts strongly with Richard's *Philipp Melanchthon*, which consists largely of excerpts